Volume XV Chicago, Ill., March, 1939 Number 12

The Liberalist

"Join the great company of those who make the barren places of life fruitful with kindness Carry a vision of heaven in your hearts, and you shall make your home, your college, the world, correspond to that vision. Your success and happiness lie in you. External conditions are the accidents of life, its outer trappings. The great, enduring realities are love and service. Joy is the holy fire that keeps our purpose warm and our intelligence aglow. Resolve to keep happy, and your joy and you shall form an invincible host against difficulty."

—Helen Keller.

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The Peoples Church

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THE LIBERALIST

Preston Bradley ..... Editor
Grace Thayer Bradley ..... Associate Editor

Volume XV Chicago, Ill., March, 1939 Number 12

SPECIAL ANNOUNCEMENT

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Dr. Bradley will hold services during Holy Week, beginning April 3rd, every day Monday to Friday, inclusive, in the Studebaker Theatre at 12:15 noon till 12:45 promptly.

The subjects of Dr. Bradley's addresses at the services will be:

Monday—"What Did Jesus Teach?"
Tuesday—"As A Man Thinketh."
Wednesday—"Resist Not Evil."
Thursday—"Thy Kingdom Come."
Friday—"Why Was Jesus Crucified?"

And every evening during Holy Week in The Peoples Church at 8:00 o'clock. The subjects of the evening addresses will be:

Monday—"The First Three Beatitudes."
Tuesday—"The Second Three Beatitudes."
Wednesday—"The Final Three Beatitudes."
Thursday—"In Remembrance."
Friday—"A Place of Skulls."

There will be three services in the Church on Easter Sunday. Dr. Bradley's sermon topics will be:

9:00 A.M.—"Making Easter Real."
11:00 A.M.—"A Twentieth Century Easter."
3:30 P.M.—"Easter in Your Life."
7:30 P.M.—"Are the Dead Alive?"

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A large class of new members will be formally received into membership, and christening of children will take place at the afternoon service.

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MEDITATION

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"We would express our gratitude to Thy divine and perfect Heart that in the midst of life with all of its problems and difficulties there are always these intermittent moments in which we have an undeniable glimpse of that eternal reality and eternal goodness which is always a part of Thy enduring character. There are moments in the physical universe, of which we are such a part, when the skies are very darkened and leaden and the clouds hang heavy and it seems as thought there never was such a thing as sun or sunlight, and then as we had a few moments ago, as we came into our service, a realization and a revelation that behind and beyond all the leaden skies there is the deep blue of infinity, and through a breaking of those clouds which have hung so heavily for a few days over our city obscuring every evidence of warmth and sunlight, the sun did shine through and a little bit of blue sky was revealed to our vision. We are grateful for that very concrete, material manifestation of a very definite and spiritual law, and we would bring it to the attention of all who are finding it very difficult these days in every department of life. Some of them have been laid low by suffering of the body and the illnesses of life and there is not very much sunshine in their sky, and some of them have been tragically depressed because of some deep disillusionment that has come and the sun is not shining for them, some have lost positions, some have lost money, some have lost friends, some are fighting desperately the battle of remorse and the agony of failure, and we would garner all these conditions, garner them all into one great expression, while the individual, suffering and in anxiety and in deep concern, might have revealed to their inner consciousness now, wherever they are, some whom we know and esteem very highly, some whom we shall never know, some of them we shall never have any awareness at all that we have ever been an influence in their lives, but that is not the important thing, eternal Heart, the important thing is that through the opportunity those who are experiencing these difficulties which we have intimated might find a bit of blue sky and then might they know without equivocation or explanation, without saying any 'if' or 'but' may they know that which is a reality, that just a little patch of blue sky over our lives indicates with an authority which cannot be denied, that there are oceans of blue skies, that all space is filled with blue skies and that the temporary clouds of illness or defeat or disillusionment or sorrow are only appearances, and behind those appearances, no matter how definitely reality becomes a conviction, there are the great, beautiful vistas of eternal peace and eternal health, of everlasting strength that we can draw upon. And might every heart, every soul this day draw upon that divine energy, knowing that that energy only maintains itself because it is drawn upon, that the more we put ourselves in harmonic relationship to the universe of that reality which is goodness, and truth, and beauty, and love, the more there is in the supply. The more we impoverish Thee, the more rich dost Thou become.

And so, may we seek that relationship in the avenue of meditation and of prayer while we give our best thought, our deepest devotion to the sublimated prayer which has become the prayer of every man everywhere, the prayer which answers as it asks life's deepest needs:

Our Father, who art in heaven, etc.

"BUILD YOUR OWN FUTURE"

•

Sermon by Dr. Preston Bradley, Pastor of The Peoples Church of Chicago, January 15, 1939

"There is an allurement about the future from which none of us can escape. It is almost a universal characteristic for men and women to be interested in tomorrow. I have rarely met a person in my life that was not interested in the future. We are interested in the future as applied to the future of the world in general, and we find that there is a universal interest on the part of men and women everywhere as to the future of the world. Of course, the comprehensiveness of that interest is of such magnitude that it is almost overpowering, but it does command a great deal of attention.

Then we are interested in the future of our nation, and many men and women everywhere are giving evidence of a definite, deep-seated interest in the future of our United States of America. In a very peculiar and a very significant and a very indicative manner we are interested in the future of the United States of America, and probably that future is no more secure than our interest is deep. The deeper our individual interest is, unquestionably and undeniably the more secure that future is. That, of course, is axiomatic. Then we are interested in our State, we are very much interested in our State, whichever State we happen to belong to and in which we happen to live. The people of Wisconsin which may be hearing me are interested in Wisconsin as a State. The people of Iowa are interested in Iowa as a State, the people in western Pennsylvania who listen to these broadcasts are interested in Pennsylvania, and the people of Michigan—I had quite a concrete illustration myself this week in regard to the interest which the people of Michigan have in their own State when I was invited to speak to the Legislature, meeting in the capital city of Lansing a few days ago. That delegation, a group of men who have been delegated by the voters of that State to work on the future of the State of Michigan, and I saw widespread evidences of interest in the future of the State.

Well, of course, we could go on down through the whole line. We are interested in our county, those of us who live in Cook County are interested in the future of that county. Then we can step nearer to the identification which has our immediate concern, in our city, and then we are interested in our ward and the conditions that pertain in our ward, and we are interested in our precinct, we are interested in our block in which we live. Every person here has a certain concern about the very block in which they live, the character of the buildings, how the buildings are kept up, what impression people get of the neighborhood where you live, and you cannot help but be interested in the future of the neighborhood in which you have cast your lot as an individual.

Then we are interested, obviously, in the future of our home. Every person's home is of paramount interest to every person in that home, but our thought this morning, and the thought which I have in mind is one which does not have to do with any of these classifications which I have just mentioned, they have to do with our interest in ourselves and our own future, ourselves as an integral unit, as an identity, as something which has classifications and definiteness but in the realm of the exceedingly personal, and my whole thought of the morning is woven around, in, and through the fabric of that kind of a con-

ception of personality, the individual, and it is the sort of an address which does not lend itself easily to congregations or to audiences. I would much prefer, in some of the things in my heart this morning, to sit down with you alone, or to have the opportunity of speaking to you personally, to you as an individual and not a part of any kind of group which has been formed in society.

And the thought which I have in mind has to do with your future, with my future, not related to the larger social problems of the world, or to the very important and justly emphasized problems of the nation, but in that area of life where each of us are living, in that little closed, inner area which, after all these other influences and group formations have played their respective parts of importance in your drama of life, there still remains the inner conflict, the inner struggle, the inner battle of the individual trying to build and formulate and create a future for themselves as individuals so that their relatedness to all these other obvious important influences can be of such a quality and of such a character that no matter what these mechanistic and materialistic externals of life may do to a certain life plane, there always will be in our relationship to those circumstances as individuals a sense of mastery and a sense of triumph.

There is probably nothing sadder in the world than that individual who has completely lost that sense of equipment and that deepening awareness necessary for individual triumph toward the problems and difficulties of life—the individual giving evidence that they have lost that capacity. I do not need to talk to people very long, and neither do most people who are trying to be discriminating in their effort to help people in their troubles and difficulties, I do not have to speak to people very long under any circumstances but what they reveal, sometimes with tragic accuracy, how wholly tragic their position is and their circumstances are, because they give conclusive proof and undeniable evidence that they themselves are conscious of defeat, and, of course, the greatest psychological factor which contributes to a deepening and a completion of defeatism is inner acknowledgement of defeat.

It has been my experience that no individual, no matter what their difficulties were, whether they were financial, whether they were in the nature of disillusionment, whether they were a sense of frustration, whether there was that hopeless, almost fatal, sense of incompetency and lack of adequacy, while probably there is not any sentiment—and it is in the realm of sentiment at a certain time of its development—that is more completely demoralizing to the individual, than the sense of their own incompetency, that I cannot do that which is demanded of me, that I do not possess and cannot acquire that necessary attitude, which is almost predominantly psychological, in my relationship to my task, and an inner sense of utter incompetency, of inadequacy, takes possession of the individual. Then they take a deep sigh, and the sigh adds to the disaster, and the first thing they are saying to themselves is 'I have not the ability, I have not the power, I cannot do it, I simply cannot do it,' and they keep on reciting to themselves this formula of defeat and inability, and only add with increasing power an increase of that which they suggest to themselves.

Now, ladies and gentlemen, let us see this thing clearly, those of us who are attempting to build a future and who believe that that future can be constructed in spite of everything potential in ourselves, but which we possess sufficient intellectual discrimination to acknowledge is there in the nature of a barrier to defeat, that it is possible, and I maintain it is, all in degree and not in kind, for every individual, no matter

what that individual has been, or has done, to reconstruct the energizing processes of physical, mental and spiritual propensities which will create a sense of adequacy and become the originator of a great inner power necessary for the successful building of your tomorrow.

Now, if I do not possess that faith, then, of course, nothing which I can say or do will assist you in the construction of that kind of a future. In other words, I cannot help you, no person can help you, no philosophy can help you, no church can help you, unless you really, deep in your own inner consciousness, have first a great desire to be helped. There must exist within you — nobody can give it to you—it must be a part of you, inside of you, a deep desire, and then that desire must be compensated by a creative faith that the desire possesses a potentiality, I am speaking in the nomenclature of the physicist,— can be turned from potential energy into kinetic energy; if that is a latent attribute of your condition then, of course, there is no defeat for you for no one is ever permanently defeated until they abandon this attitude. I care not how ill you are, or what affliction has come to you, or how deeply you have been wounded with a a deep grief, or how disillusioned some young person is today at the lack of the realization of their hopes and dreams for that future, or what contributing influence may have disturbed apparently that individual now so effectively as to the construction of a future of triumph and achievement. I care not, I say to you, and I say it dogmatically and as effectively and as earnestly as I can possibly say it, prompted by the deep desire of my heart to turn any disaster into an experience of triumph and every setback into another stone on the highway of permanent, fundamental achievement, I say it repeatedly and I say it to you now, you should suggest it to yourself, you should affirm it by constant affirmation. We create for ourselves that which we affirm, that is an unquestionable psychological principle, it has been demonstrated again and again and again. Awakening in the morning with an affirmation of our highest hopes, not a morning of my life do I open my eyes and no matter the activities which are before me, and there are many and they begin early and last late, and no matter how I might feel physically my inability to perform successfully and to meet the responsibilities of that day, every day of my life I open my eyes and I affirm that strength and that power and that attitude and that spirit, and I say to the infinite Source of all Light, and of all Power, 'I am dependent upon you for the strength of this day and You have never failed me.' That is an affirmation. I have walked into this pulpit on more than one occasion during these past twenty-seven years, (only four times in twenty-seven years have I been out of this pulpit, four times in more than a quarter of a century), and I have walked into this pulpit with my head throbbing, with a temperature that an instrument had revealed was a temperature, feeling that I could hardly get to this pulpit, coming at a time after a week of hard work when I had given body, soul, spirit and mind and all I had in me to the demands of that constant seeping and draining of one's personality which always takes place when one has the responsibility of addressing vast congregations and vast audiences of people. You, every individual here, takes something out of me, and every audience and every congregation saps, saps and draws out of one's own personality, and in those hours as I have felt I could not arise in my pulpit, that I could not think, that I could only flounder in a deep-seated sense of inability and incapacity, and like a miracle I have changed it in the fraction of a second of time, I have demonstrated this truth so

many times that these services and these broadcasts to thousands of people would be of some value to you that you would think of this January Sunday morning as one of the great moments in your entire life. If I could make you feel that, if I could make you see it, that there is a source of energy and direction toward which we can contact infinite power and that every circumstance of life, physical, financial, everything, can be transformed into a translation which is in your hands and in mine, not as members of society, not as members of the world order, not as Roman Catholics, or Jews, not as Protestants, not as Republicans or Democrats, none of these classifications, but YOU as YOU in the inner life of YOU.

I am meeting people constantly who give every evidence that they have simply abandoned any such approach or any such technique. When I meet an individual like that if I can break the conversation and have them lead me by what I detect is a new psychological equipment, I feel we are on the way to victory. I mean something like what I saw yesterday afternoon, that most interesting play of Sir Cedric Hardwicke "Shadow and Substance", when, in the last act he gave a magnificent portrayal of a very fine fundamental psychological principle as well as the affirmation of certain standards which cannot be disturbed by mediocrity or cheapness but manifest themselves in the perfect equipment of the individual in any circumstance. Every individual who does not have a standard is an individual, of course, that is being self-deceived. Get a standard, that standard will very largely depend upon you. I am willing to grant that there are those who have standards that are determined by the group or society in which they move, and anything which is superlative, or excellent, kind or beautiful, would have very little over their lives as an imperative. You can see those kind of people everywhere, they are satisfied with the cheap, the shoddy, the ephemeral, the transitory emotion, the momentary passion, with mediocrity, that is their standard. There are other people who are not satisfied with anything less than the best, they do not want cheap friends, they do not want cheap society, they do not want "cheap" anything, and they may be living in the most dire poverty. Some of the people I know who have the most exalted positions and great wealth are the poorest. Riches consist of quality of standard, and one of the fundamental things for all of us to do, and if you have not done it lately, do it now, is to take time out in this busy, busy, tremulous and restless world and turn the searchlight of introspection upon your own inner souls and find out what your standards are again. What kind of standards are dominating your decisions? What are your standards of life? Well, it is rather silly to talk about much of a future until you talk about present standards. There is not much of a future for you or anybody until you have got your present standards rather definitely outlined. What are the gratifications which completely satisfy you? What are the standards of life that you think answer your deepest demands? What are they, are they the transitory things that lull you with every puff of wind, are they the colorful, ephemeral emotions that flit and tarry for the fraction of a second and then are gone? What are your standards?

Well, obviously, we had better be thinking about our standards, and in the play, "Shadow and Sustance" when the only one that gave compensations to his life, in the realm of friendship and understanding, was cruelly injured by a frenzied mob based upon prejudice and hatred, and he felt that the one thing in his life had been removed, it gave him a sense of those deeper awarenesses that come from those beautiful rela-

tions to someone of whom we are very fond, and when that "someone" was taken out of his life, those who saw the play recall the poise, the strength, which always come from that kind of controlled energy and disciplined passion, something that can only be done to that degree of perfection by a person of the highest standards. We find the Canon prostrated in grief and agony, upon the couch the object, the link between him and a certain conception of the human relationships of life lies dead, and for a moment his austerity, his unwillingness to demonstrate his emotions as a cultured individual who does not become vociferous or demonstrative in the presence of others, but who has the delightful attraction of self-control, who, in the presence of deep grief and great sorrow is in control, that, of course, is strength, it is not brutality, it is not unkindness, it is STRENGTH, and the Canon, stooping over the couch where she had just died, arises, and with stooped shoulders and with his face for almost the first time turned toward the earth, he shuffles his way in a lamentable, dejected sort of manner to his study desk with his back to the audience, and for a moment I wondered if the playwright was going to give us an example of the failure of a person's philosophy in a crucial moment, for the test of a person's philosophy is in the crises of life. When everything is easily adjusted, and when there are not very many acute problems, and when things are coming our way and things are going along comparatively nicely and easily, well, it is quite easy in those moments to have a sort of Pollyanna philosophy of life, a sort of attitude of grinning and smiling, and to misunderstand and show a lack of understanding of another's story, quite easy, but Ah! when it is in our hearts, and when the grief is our grief, and the loved one is our beloved one, and the nation is our nation, and the problem is our problem, that is the test of our philosophy, and man's philosophy is determined by his experiences, and the test of that philosophy is frequently evidenced by what he can do with his philosophy when he has an opportunity to apply it. What good is a philosophy if it cannot be applied? What good is thinking these things, or believing in these things, or preaching about these things if they cannot be applied? Of what good is truth if it is not pragmatic? TRUTH? It must be a working, demonstrating truth to be powerful. To just merely accept it as a philosophy is not enough.

And I thought, for a moment, 'Is this dramatist going to reveal that a man's philosophy will not hold up under a great problem, don't do it, don't let that Canon break, don't let that Canon who has held to a certain standard of excellency, of culture, or perfection, according to the demands of his own sense of culture, don't let him break! Don't, for the sake of those who are lesser Canons in the great struggle of life! No! don't let him break!' For a few moments in the theater, you remember, he stands facing his desk, his shoulders are stooped and rounded, his face does drop but only for a moment, and then he does that most difficult of all tasks of the theater, without a spoken word and without his face being seen, he does it all in that exquisite pantomine and you can see him begin to recapture his standards and his shoulders begin to straighten and square, and his face begins to lighten, and he raises his face and then turns without a word to the audience, and with his shoulders back and his chin high, he becomes the Canon of standards again, he has won in the test, and the curtain falls, without a word. And I said 'Bravo, Mr. Dramatist, you know! Bravo, Mr. Actor, you have captured it! Humanity is trying to build a future without standards and without tests, without

faith, without discipline, and without will!'

Just two points more. First, let us ask ourselves the question, and let us be quite sure of it that we do ask ourselves the question: 'What kind of a future do you want to build?' That is primary. Ask that question of yourself, young man, ask it, young woman. Those of us who have lived life well on into the middle of life, let us ask it too. Old people ask it. Why, we think of the future as only identified with youth, and it is not that at all. I am thinking just as much of my future this morning as I did when I was a youngster, just as much. I am living and trying to think of that future of mine. Obviously, we must ask ourselves what kind of a future we want. I know we associate a future with youth and this vital business of living seems to be remote, but I revolt against that, and I say it to the students when I speak to them in schools, colleges and universities, that education has nothing to do with the getting of a diploma or the completion of course, or the obtaining of a degree, and that those young people are 'going out into life.' Young people are not **'going' out into life,** young people are **already 'in it,** and there isn't any such thing as waiting for a diploma or degree and then beginning life. We predicate our character in youth, we do not have to wait until we formulate it in maturity, and young people **are living in life now!** A boy fourteen years of age today knows more about life than his father did when he got married. A girl fifteen years of age today knows more about life than her mother did when she got married. Let's be realists and not ostriches. We know that, and they know it. Young people are not going into life, they are in it, and the future that they build and construct for themselves is a future, of course, that is very largely determined by what kind of a future they want to build.

Never have I come into this pulpit after the momentum of the years, and there is a certain amount of it that comes when one has been a long time at one's work, never once dare I come, not once, morning, noon, or at any other time, dare I ever come into this pulpit feeling that I can rest on any previous achievement. If I should ever do that with you, my work is over, my task is completed, I cannot rest on my oars, I cannot bank upon anything I have said in the past, nothing. Every moment here is a new moment, every time is a new time, and I have got to give the best that is in me then and I cannot excuse myself by saying that I did my best that is in me then and I cannot excuse myself by saying that I did my best five years ago, or two weeks ago Sunday. **THIS** is the best time, **THIS** is the best hour, **THIS** is the best service we have ever had, **THIS** is the best congregation we have ever had, **THIS** hour, **THIS** moment! That's building our future.

The second and final thought is remembrance: Let us not be sufficiently self-deceptive as to think that we can build the future in the future. I know a lot of people, a lot of people, who are waiting to build their future in the future. You cannot do that. I know that there are a lot of people like Joseph Jefferson who used to do for us the role of Rip Van Winkle. If anyone should revive that play they would make a million dollars. This generation has never seen it. I give that to some of you as a tip, expecting, of course, that you will split at the proper time. At the same time, when we think of Rip Van Winkle, people were building a philosophy upon the idea of Rip Van Winkle, when, after making his great oath with himself that he would never touch another drop of alcoholic liquor he meets a friend who asks him to have a drink, and Rip says, 'Well, seeing this is the first time we

meet, this one won't count.' People are trying to build a future on the basis that 'This one will not count,' they are trying to build a future in the future, and it is never done then. Do you want to build a great tomorrow? Are you interested in that future of yours? Am I interested in mine? I have never even satisfied the most lowly of my dreams, never! I have never done one thing with which I have been perfectly satisfied, never! I have never preached a sermon that I did not go back to my study and almost weep that I could not have done it better. I have never experienced a moment of my life of complete satisfaction! Build today for tomorrow, and if you want a great tomorrow be sure you build a great today."

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DR. BRADLEY KEPT THE FOLLOWING ENGAGEMENTS DURING THE MONTH OF FEBRUARY, 1939

1—Address. Temple Emmanuel.
Radio Address. WBBM.
Book lecture Peoples Church.
2—Address. Michigan State College, Lansing, Michigan.
3—Radio Address. WBBM.
Address. Mothers' Club, Evanston, Ill.
4—Noon meeting. Hospital.
5—Two sermons. Peoples Church.
6—Meeting. Izaak Walton League of America. Sherman Hotel. Address. Woman's Club. Peoples Church. Radio Address. WBBM.
7—Address. Daughters of Renaissance. Address. Have School P.Y.A.
8—Book lecture Peoples Church. Radio Address. WBBM.
10—Radio Address. WBBM.
12—Two sermons Peoples Church.
13—Radio Address. WBBM.
Address Lakeview Hospital Dinner.
14—Address. Evanston Woman's Club.
15—Radio Address. WBBM.
Book lecture Peoples Church.
16—Address. Northbrook High School.
17—Address. Englewood Hospital Auxiliary.
Radio Address. WBBM.
Meeting. Chicago Public Library.
Address. PTA Valparaiso, Indiana. a
19—Two sermons Peoples Church.
20—Radio Address. WBBM.
Address. Simons Bed Conference, Kenosha, Wis.
21—Address. MacMurray College, Jacksonville, Ill.
22—Radio Address. WBBM.
Book lecture Peoples Church.
23—Address. Twenty - seventh Annual Banquet of The Peoples Church. Drake Hotel.
24—Radio Address. WBBM.
Address. Banquet. Sportsman Club.
25—Meeting. Lakeview Hospital.
26—Two sermons Peoples Church.
27—Meeting. Unitarian Council.
Radio Address. WBBM.
28—Address. High School, Menasha, Wisconsin.

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WEDDINGS

February, 1939

4—Joseph A. Sharon and Ruth Hunter.
4—J. Eugene Roszhart and Grayce H. Fitz Patrick.
10—Harold E. Dee and Myrtle Erickson.
11—Paul D. Clark and Lucille Lawson.
11—William J. Ellison and Vivian M. Scott.
21—Charles Baylis and Belle Penfield Binell.
24—Fred Raaz and Mildred Boe.

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FUNERALS

February, 1939

3—George G. Johnson. Interment, Rosehill.
6—Mrs. Emma Elizabeth Howell. Interment, Rosehill.
22—Mrs. Annie E. Ingal. Interment, Rosehill.
23—Richard Gloede. Interment, Rosehill.
25—Otto Fuerst. Interment, Forest Home.
27—Mrs. Anna Norberg. Interment, Montrose.

THE SAGA OF ROLLIN B. ORGAN

Editor's Note: (Mr. Organ is the oldest—by point of age—member of The Peoples Church. He is loyal in his attendance, seldom missing a service. He has given his "Saga" to be printed in The Liberalist and we are glad to honor him. His many friends will appreciate reading the story of his eventful life. It will be printed in three parts as lack of space prevents more.)

(III.)

When the war ended and he received his discharge from the service, Mr. Organ returned to his home at Washington, Iowa. After a few days passed in narrating to his numerous admiring friends the exciting details of his participation in the struggle, he settled down and went to work as a brakeman for the Rock Island Railroad. At the end of six months he quit the job because he noticed an advertisement of a round-trip excursion from Davenport, Iowa, to Washington, D.C., for $12.00. Mr. Organ had an intense desire to greet and shake hands with President Abraham Lincoln. After he had paid all his bills, he had remaining only $16.00 for the trip, so his mother supplied him with a hat box, in which was tastily packed two fried chickens, sandwiches, rolls and doughnuts. When he arrived at the national Capital, he saw Pennsylvania Avenue filled with thousands of excursionists who, like himself, were headed for the White House. They appeared to be all covered with dust, soot and cinders. Mr. Organ slipped into a hotel washroom and, after tipping a porter, cleaned up with the aid of the first scrubbing brush he had ever used. Then he donned his Coxswain jacket and 'tam' and joined the line which Lincoln was receiving. When Mr. Organ was third in line from the President, the latter turned his head, looked at Organ and smiled, the young fellow in the naval uniform was the only clean individual in the line. Then when he finally faced the President Mr. Lincoln smiled again, shook hands with Organ and asked him about his war service. To quote Mr. Organ: "My first impression of President Lincoln was that he was the homeliest looking man that I had ever seen. Then he smiled, and you have no idea of the change that made in his features. He had big hands and when his touched yours, you realized that there was tremendous power in his gnarled fingers." Besides this meeting with Abraham Lincoln, Mr. Organ says that he has met and shaken hands with four other of our Presidents; Grover Cleveland and Benjamin Harrison at White House receptions, Warren G. Harding while traveling together on same train and Theodore Roosevelt, the latter under unique conditions, as follows: Mr. Organ had been hunting ducks and geese out in Dakota and, returning to Chicago, he had to change trains at a union depot in Fargo, and as he was walking around the depot, carrying in one hand a valise and in the other a shot-gun enclosed in a leathern case, he was accosted by a man at his rear who said "Hey there, young fellow, let me carry your gun; I am never afraid to speak to a man carrying a shot-gun in a case, as I have always found him to be a gentleman!" The speaker proved to be Theodore Roosevelt, of New York City, then enroute home from his Dakota ranch. He took the gun and they went aboard the same Pullman, where they were seated opposite each other, and where they passed the evening together, at cards, playing old-fashioned seven-up. Three years later, after T.R. had become President, he made a speaking tour of the middle West, appealing for support of his plans for a bigger navy. On the morning of his arrival at Chicago, it happened that Mr. Organ was to meet an acquaintance coming on the same train with

the President, and, among those gathered at the railway terminal was a committee of prominent citizens to welcome and escort him; the chairman, Fred Upham, being an intimate friend of Mr. Organ. They exchanged greetings and while awaiting the train, Mr. Organ told Upham of his unique meeting with T.R. out in Dakota. Then, when the President had emerged and was greeted by Upham, the latter pointed to Mr. Organ and asked T.R. if he had ever met him before, the President fixed his eyes on Organ for an instant and then seizing his hand, exclaimed quickly "Roll Organ, I am delighted to meet you again!" Incidentally, it was in his address that night where T.R. first gave utterance to that famous aphorism of his, "Speak softly, but carry a big stick!"

Mr. Organ received a great number of letters of congratulation on his 93rd anniversary, from among which he has selected two he deems well worthy of perusal by the readers of this article. The first is a brief one from Preston Bradley, famous pastor of Peoples Unitarian Church of Chicago, who, as the text indicates, was temporarily abroad when he wrote it:

"Rollin B. Organ:

Dear Kid:

Just a line of greeting from overseas. You'll never know how highly I esteem you and how glad I am to call you friend."

As always,
(signed) Preston Bradley.

The other letter is a masterpiece of friendly expression.

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Chicago, Ill.

Mr. Rollin B. Organ,
920 East 44th St.,
Chicago, Ill.

My Dear Organ:

It is with the most profound pleasure and regard that even supersedes reverence that I can congratulate you on your ninety-third birthday. I am sure that in extending these congratulations, I voice the heartfelt sentiments of the many thousands of your warm friends and admirers.

Every year that you are spared confers a blessing, a pleasure and a wealth upon the human race. You are admired and beloved by all who know you, not because of the lapse of time and the number of years that you have lived on this earth (in that regard you are a marvel) but because of the things you have done and the good that you have accomplished in the years of your remarkable life.

A wonderful, pleasing personality, a temperament that radiates joy and love in the hearts of all with whom you have come in contact—a living example as one of the finest specimens of the human race, the world is richer and better because you have lived. To specify would go far beyond the limits of this letters. It would take a volume for me to tell all that I know about and admire in Rollin B. Organ.

In extending these congratulations, I wish to express the hope that you may have many happy returns of the day.

Yours,
(signed) John J. Coburn.

Yet, here is another noteworthy letter of congratulation, 'tho it relates to Mr. Organ's 92nd anniversary:

THE WHITE HOUSE
Washington
July 10, 1936.

My dear Mr. Organ:

I have just learned that on July nineteenth you will celebrate your ninety-second birthday anniversary.

It gives me great pleasure to extend to you congratulations and my very best wishes on this happy occasion.

Very sincerely yours,
(signed) Franklin D. Roosevelt

In 1866, Mr. Organ moved to Chicago from his home in Iowa. He at once identified himself with the stock-yards and its allied in-

terests, by comparison with what that has become today, then merely an infant industry. Mr. Organ grew up with it, and, for a period of thirty-three years, until his retirement in 1900, he was a conspicuous figure in the development of the packing industry. Incidentally for a period of twenty-five years, he held the office of Live Stock Agent for the Nickel Plate Railway System.

In a recent advertisement of the Live Stock National Bank of Chicago, founded in 1868, located at the world-famous Union Stock Yards, appeared the following: "Says Rollin B. Organ: We grew up together; I've watched Live Stock National Bank grow since 1875, when I started my first account. I know what the bank's done for me, and for the live stock and packing industries as a whole. And in my opinion, if it wern't for the valuable financial aid Live Stock National gave them in their earlier days of struggle and expansion, these vast, important industries could not be what they are today!" Mr. Organ is one of the oldest living depositors of Live Stock National Bank, having opened his account there sixty-two years ago.

In view of the fine work done by the Fort Hindman in capturing the Confederate steamboat LOUISVILLE and her valuable cargo, Mr. Organ deems it a duty to record here the particulars of her career after being purchased by our government and converted into a 3-deck gunboat.

The capture was effected on July 13, 1863, up the little Red River, a small tributary of the Black River.

In August, 1863, the LOUISVILLE was bought by the U.S. government at Cairo, Illinois, and remodelled there. Her name was changed to the OUACHITA, after the Ouachita river.

January 18, 1864, the OUACHITA was placed in commission at Cairo, under command of Lieut.-Commdr. Byron Wilson, U.S. Navy.

March 2nd, 1864, engaged the enemy in Ouachita River.

March 7th to 15th, 1864, took part in the Red River expedition.

February 20th, 1865, Lieut-Commdr. W. E. Fitzhugh, U.S. Navy, took command.

June 3rd, 1865, received surrender of Confederate naval forces in Red River, La

Sept. 25th, 1865, sold at Mound City, Ill.

At to how to live to be a hundred, the late Justice Oliver Wendell Holmes, the story goes, while strolling home from his labors on the Supreme Court, observed with appreciative eye the young ladies also homeward bound from their own employment in the government offices, and remarked "Oh, to be eighty again!" If his companion had been Mr. Organ, he would have been gently but firmly rebuked. For Justice was only ninety something and in Mr. Organ's view, should have had no vain regrets.

Mr. Organ recalls that there is actually in existence today, out in Oklahoma City, a "School of Maturates." It is a new idea and a unique institution, having for its object the physical training of the enrolled students, of whom there are now nine hundred and fifty students, the youngest of whom is a mere child of 70 and the eldest a co-ed of 120 still going strong; there is a lad of 97, who swings ten-lb. dumb-bells ten minutes every day takes a 3-mile daily walk. There recently occurred the taking off of another student of 113, who was doing his own ploughing on his final and probably only illness. The founder of this School of Maturates has prescribed a code of rules for happy Centenarians. "Have a job you like and be sure you have a job. Keep lots of friends and read the newspapers for current affairs. Stop grumbling and don't talk about age or pains. Don't preach against the younger generation. Get out with the younger people. Dance a jig. If you have no mate and can find one of

your own age get married. Don't sleep more than six hours a day. Have so many interests that you need the extra time to pursue them." He says truly that "the aged are the most neglected, but the main trouble is that they neglect themselves."

(THE END)

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